

JUN 16 1966

The ANSGAR LUTHERAN

A Japanese Suicide Squad Member To Become Lutheran Pastor

By J. M. T. Winther

SAIKI might perhaps be rendered annual plant, although the literal meaning is year-tree. During the war he was drafted for the suicide squads of the navy. He was trained to pierce a torpedo directly into a ship, and of course there was no escape possible. They were taken out to sea, and finally the day came when he was to prepare for his last mission. But it never came, for in the meantime the emperor capitulated and all activity stopped.

SAIKI escaped death, but in training he had sat in such a cramped position, that his spine had been seriously damaged. He had to be hospitalized. God who had saved his life ordered it so that he came to a room in the Saga hospital, where Maya regularly visited a patient. Thus he heard the Gospel, and drank it in, so that when Maya's patient was moved out, he asked to continue her visits. He accepted Christ as his Savior and he got well. He not only got out of the hospital but he got so well that he was able to come to the church in time for his baptism.

Realizing that it was altogether to God's grace that he avoided death, and that he was given a lease on life in spite of TB of his spine, he decided at once to give the rest of his life to the service of a gracious God. A fairly good education and more than average abilities made it easy for him to pass the entrance examination to Theological Seminary, which

had been released from the Union Church and started on its own as a strictly Lutheran Seminary in April 1950.

He started with much zeal, but it was found wise for him not to come back in the fall. Although the spine was cured he was not actually well. And in spite of all he could do he did not get stronger, a malicious fever plagued him constantly and he was forced to stay on his back for more than 2 years.

Then in July 1952 something happened that seemed to be the end for him, as he was completely paralyzed from his hips down, so that he was utterly unable to move even a toe. He never lost hope. He was sure God had called him and would make it possible for him to get well, and even when he lay there as a helpless cripple he kept on studying, so as to keep up with his many friends in the Seminary. It is possible that he retarded his recovery with this activity. But nothing could make this man doubt his call to the ministry, and so, of course, he had to get well, the only question for him was one of time.

While unable to move, he, in his thoughts, did gymnastic exercises, as if he actually could move, and then one day in September he had his first encouragement, as he actually saw one of his toes begin to move just enough to see it. This gave him new courage, and now he prayed earnestly. In October he could move his legs, just enough to

show that the muscles were still alive. He kept on praying and in December he came another step forward, he actually could sit up. He was overjoyed and wrote an article in our Lutheran evangelistic monthly about how the Lord had wonderfully encouraged him and saved both body and soul. That he again would enter the Seminary was never to be doubted, the only question was one of time. I saw him on the last day of February 1953, and he was bound to show me that he actually could stand up. It did take some "interpretation" to call it standing up, he lifted himself by his arms and hung in them so that he could make movements with his feet on the floor. But he was as happy as if he was already perfectly well. "Next time you come I shall walk around." I could only pray that a disappointment might not hurt his faith in the Savior. To think of this man walking seemed an utter impossibility to me.

Next time I got to Kyushu was at the time of that immense flood, that kept me cooped up in Kurume 6 days. When I did get out it was still impossible to go to Kobe, so I visited Saiki. He had been in the same flood, the water had gone so high that it reached to my shoulders over the floor of his room. But he had gotten all his books and his clothes and bedding still higher up, so that it was all perfectly dry. Two outer walls had been washed away, but he was altogether unharmed. When I wanted to have a little devotion with him before I left, he asked me if I would not go down to a hospital where there was a Christian so that we could have prayer together down there. If he actually could

(Continued on page 6)

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Editorials and Comments

THE MESSAGE OF PENTECOST

We pay much attention to Christmas and Easter and pay little attention to Pentecost. The 29th of May, Whitsunday or Pentecost, may go by for many people without knowing what it is. This may be natural from a certain point of view. The Holy Spirit, which was given us at Pentecost, has the task of keeping Christ before us. When we believe and follow the living Christ, the work of the Holy Spirit is effective.

What happened at Pentecost? The Holy Spirit was sent according to the promise of Christ. There was a change in the public work of Christ from Easter till Pentecost. He ascended forty days after Easter, which is another event that is little known. Then the disciples were sent out for the next ten days. But on Pentecost Sunday something tremendous happened. The Holy Spirit came with visible signs. The fear and frustration disappeared from the disciples. They preached the Gospel. People listened and repented. They believed and they were baptized. The church came into being by the message of the gospel. They began at once to use the Lord's Supper. The fellowship of the saints became pronounced, for they came together to worship the Lord.

It is well for us to dwell much on the event and message of Pentecost. We are always prone to forget that the church of God should be a living organism. We are tempted to think of the church as an institution which we must support, and which we should expand. Where is the church is what carries us, and which expands itself because it is of God. In other words, we are not to stand aside and say, well, we must organize and protect the church. We, the believers, are the church.

Pentecost is a very hopeful and cheerful festival. Christ said the gates of hell shall not prevail against his church. At times when the going gets tough, when there is opposition locally and in a larger sense, when there is lukewarmness in the church, we are tempted to forget that it is God's church. But God will see his church through. All we have to do is to listen to the voice of the Spirit as it comes through the gospel, and then obey that voice.

It is true that the church suffers when its members become too worldly. It is also true that parts of the church have thus lost the right to be called church. But the living Christ is always busy restoring and calling in new people, who become part of the church.

The message of Pentecost is a message of courage and freedom. It is a message also to the individual to maintain his originality and independence of personality. In the early church we read that the members and the pastors had different gifts and talents. They were to use them. They were to take heed that they had the same loving faith, but after that they were not to be mere conformists.

This last point is to us a great danger. The outward organization of the church locally and synodically places strain on the individual, so that he tends to be a conformist in the interest of loyalty. This may choke the very way in which such an individual can best serve God.

There is always room for the advice of the apostle, Be filled with the Spirit.

NO NEW DOCTRINAL STATEMENT NEEDED?

In our last issue we reported on the merger discussions of the Canadian Lutherans. There was a statement in the report that some of the Lutherans in Canada hold that subscription to the historic Lutheran confessional writings is sufficient, while others hold that there must be agreement on such a statement as the United Testimony on Faith and Life as basic to merger.

We have been thinking about this, and we shall try to offer our views. First it goes without saying that the Lutheran Confessions are basic. But when we say this it is also natural to ask, as we do in Luther's Catechism, What is meant by this? What do we mean when we say we adhere to the Lutheran confessional writings. The United Testimony is an attempt to answer this question.

It may perhaps be sufficient in the European Lutheran state churches simply to say that we accept the Lutheran confessions. The state has an over-all authority in the church. Ninety-five per cent of the people are Lutherans. Now and then strange things may creep into such churches, but then Lutheran teaching is revived to cleanse the church.

It seems to us that we have a different situation in the American free churches. These churches have different backgrounds. A number of "isms" have been brought over from Europe, when the people settled here. So when we think of merging some churches, we find it natural that we satisfy ourselves that we all believe the same and practice the same. We think this safeguards our union in the future.

It is natural to write new books on dogmatics every so often, because our fundamental teachings must constantly be restated to contemporary man. It is therefore natural that two or more churches, even though they have the name Lutheran, should sit down and in a friendly manner discuss with one another what they each mean by being Lutheran.

We admit that there may be a danger in this inquiry. We might get to the point where we place OUR opinions or views above the confessions themselves. Then we may demand of the others that they accept our views as true Christianity and true Lutheranism. This is much as the Wisconsin Synod has a tendency to demand of the Missouri Synod that it accept the Wisconsin view as being the only right faith.

On the other hand there is the danger that if we simply say we are Lutherans that we may become rather indifferent to the confessions of the church.

The view of the four merging churches is not that they have tried to write a new Lutheran confession, but the four churches simply wanted to assure themselves together as to what is meant, when we say we are Lutherans.

In a new book, Danish Rebel, the Life of N. F. S. Grundtvig, by Johannes Knudsen, the author says that Grundtvig freed himself from the static authority and Biblical creedal orthodoxy. But Grundtvig also got rather far afield in certain things by so doing. We must

(Continued on page 15)

SETTING THE WORLD ON FIRE

By Harold Blake Walker

There is a popular song that runs: "I don't want to set the world on fire; I just want to start a flame in your heart." It takes a flame in the heart to set the world on fire. It takes emotion to provide the dynamic for motion. As Emerson put it, "Every great and commanding moment in the annals of the world is the triumph of some enthusiasm." Inner flame, emotion, enthusiasm furnish the drive for social and moral change. It was the enthusiasm of a minority, on fire with the idea of freedom, that inspired the American Revolution. It was an enthusiastic minority, on fire with a great devotion, that built the Church of Christ. It was a zealous minority, stirred by a great conviction, that laid the foundations for public education. Touch any realm of experience you please and you will discover that the decisive moments of history have been pioneered by men and women on fire with one idea or another. Not cautious loyalty, but extravagant devotion advances a cause.

Passion Breeds Power

Enthusiasm begins when an idea or an interest becomes a consuming passion. The idea may be good or bad, right or wrong, but when it becomes flesh and is clothed in the passion of a man, you have to reckon with it. When the idea of a German "master race" clothed itself in the passion of Adolph Hitler, we had to reckon with a power we could not understand. When the idea of the "rule of the proletariat" found passionate, enthusiastic advocates in Stalin and Lenin, we were confronted with a dynamic we could not ignore. When the idea of non-violent resistance found a dedicated advocate in Gandhi, Britain was confronted with a power she could neither evade nor conquer. When ideas catch fire in human souls, the world is set on fire. So much we ought to know from the experience of our own time.

An All-Demanding Purpose

It should be fairly obvious, too, that when an idea becomes a consuming passion it assumes religious dimensions. That certainly is true of the ideas that have set the world on fire in our time. Contemporary ideologies have demanded and are demanding undeviating and unqualified loyalty—body, mind, and soul. They take on emotional tone, religious fervour and spiritual dynamic. Drab, colourless, bored lives are caught up in a great devotion. Men find something to live for and something to die for. Meaningless lives become meaningful. Pain sacrifice, suffering are no longer without significance; they are oblations rendered on the altar of an idea. Ideas clothe themselves in men who become their selfless servants. To be sure, the ideas are false gods, but men become enthusiastic disciples of their false gods and they are hard to stop.

What troubles me is the fact that we have no comparable enthusiasm with which to meet the zeal of those who have embraced false gods. Men who believe in

world revolution and in the inevitable triumph of "dialectical materialism" daily risk their lives for their faith. Little by little they are filling the spiritual vacuum of the world with ideas inimical to peace and stability.

W. B. Yeats felt the ominous truth when he wrote:

**"The best lack all conviction, while the worst
Are full of passionate intensity."**

Nevertheless, it is those who are "full of passionate intensity" who are winning the minds of men. Their passion and enthusiasm are contagious. They are on fire with conviction and they are winning the struggles of the world. It is our lethargy that makes us feeble, our lack of burning convictions and passionate beliefs. We seem quite content, like Nero, to fiddle while Rome burns.

A Dull Habit or Acute Fever?

Fundamentally, it takes fire to fight fire. We cannot fight the fire of a passionate ideology with dollars and tanks. It is later than we think to rekindle enthusiasm for Jesus Christ as Lord of life and to fling the Gospel upon our time clothed in human flesh. "I am come to send fire on the earth," yea, fire to fight fire, dedicated to halt desolation, enthusiasm to halt the triumphal march of false gods.

Again and again I have struggled with the problem of generating fire and enthusiasm in good people. Why is it that, as William James observed, "In some, religion exists as a dull habit, in others as an acute fever?" What is the Christian faith a consuming passion in one and not in another? What constitutes the difference between those in whom "religion exists as a dull habit," and those in whom religion is "an acute fever?" When did it come the urgency in St. Paul that led him to say: "Would I were as you, that I might be with you, and preach the gospel to you." What stirred the passion of the prophets and drove them to shout: "Thou shalt love the Lord" to a corrupt people?

The Need Must Be Felt

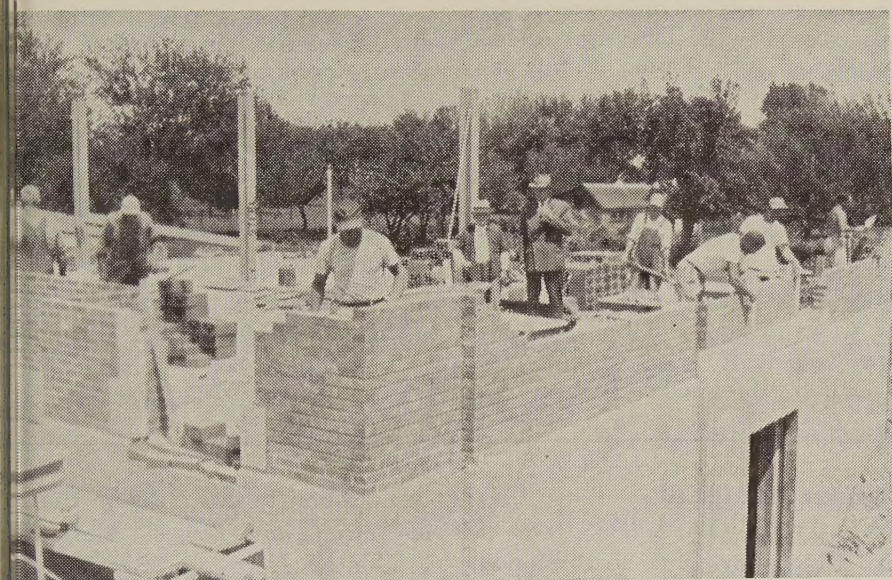
One thing seems altogether clear: religion never becomes an "acute fever," an inward fire until we become aware of our spiritual need. Ideas and faiths are born in response to felt needs. In the material world, to feel a need is to invite an invention. Name any gadget you please, from a can opener to a door bell, and it came from somebody's felt need.

Move over into the realm of the spirit and it is clear that interest in Jesus Christ and dynamic faith in him are likewise inspired by the sense of need.

When the feeling of spiritual need is acute, it leads to a quest that ends in a saving discovery. We know full well that felt needs in the material world inspire a quest that ends in discovery. The felt need for a cure for cancer or polio has inspired a thrilling search. Hundreds of men painstakingly study every clue. They pursue ill-

(Continued on page 12)

CHURCH NEWS FROM HERE AND THERE



Corner-stone Laying, First Lutheran, Blair

The corner-stone laying of the new First Lutheran Church of Blair, Nebraska, will be held on Sunday afternoon, May 22. The building was started on November 30, 1954, and will be completed late in 1955. Korshoj Construction Company of Blair is the main contractor, and Phil Mogg of Audubon, Iowa, is the general foreman of construction. The Building Committee is headed by Philip A. Larsen, and the Finance Committee by Paul V. Hansen. Rev. Harold C. Jorgensen is pastor of the church.

East Augustana Conferences Urge Church Accept ULCA Unity Proposal

Ten of the thirteen conferences that make up the Augustana Lutheran Church have endorsed a proposal by the United Lutheran Church in America that the two general bodies explore the possibilities of merger.

By formal resolutions at their annual conventions in April, the ten conferences approved Augustana's policy of Lutheran unity and the decision of the Commission on Ecumenical Relations to recommend the ULCA's invitation "for favorable action" to the church's 96th annual synod at St. Paul, Minn., June 13-19.

The official proposal suggested that the ULCA and Augustana "enter into conversations looking toward organic union, with the proviso that such conversations shall be open to any and all American Lutheran church bodies which desire to participate therein."

According to an announcement at Augustana headquarters here, the only contrary action came from the Iowa Conference, which voted to advise the church "to re-enter the merger negotiations now proceeding with the American Lutheran Conference."

The Superior Conference decided to submit no resolutions or recommendations on unity negotiations to the synod, while the Canada Conference reaffirmed its earlier position favoring the establishment of a Lutheran Church of Canada.

Conferences which endorsed the ULCA's proposal were California, Columbia, Illinois, Kansas, Minnesota, Nebraska, New England, New York, Red River and Texas. Together they represent more than 90 per cent of Augustana's 500,000 baptized members. The ULCA, the largest of the 16 Lutheran bodies in America, has more than 2,150,000 members.

Danish Mission Station in Arabia Forced to Evacuate

The joint council of missionaries under the Danish Missionary Society in Arabia has decided to close the Danish mission station at Mudia in the British protectorate until further notice. At the same time the staff of two women missionaries has been ordered to leave, as disturbances in the protectorate have increased to such an extent that it is felt to be an unjustifiable risk to let the two women continue work there.

The disturbances which have been going on for some time seem to be increasingly aimed at Europeans. Two Englishmen were recently murdered and many cars in the district have been attacked.

In a report to the Missionary Society it is stated that officials and European circles in Arabia have long been concerned at the two women missionaries remaining at their post, and as the situation has demanded the placing of a military guard at the mission station and as it is impossible to carry on work because it is dangerous to leave the house even in daytime, it has been decided to close the mission station for the present.

Is Sweden A Christian Country?

Archbishop Yngve Brilioth has held a lecture at the diocesan meeting at Sandviken with the title, "Does the Church have a future?" in which he made several trenchant remarks on the present position of the Swedish National Church. He drew attention to a number of disturbing symptoms in the recent development and then went on to say:—It is uncertain whether Sweden today can be called a Christian country.—The outward Christian appearances preserved by society sometimes seem to be far from reality. In social life and in politics spiritual problems are very often treated as if they were oddly irrelevant. The huge parishes in the suburbs of the cities promise to become new heathen land within the Swedish borders. Demands for a reasonable division into parishes have met with strong opposition. Instead of an increase in the number of clergymen corresponding to the increase in population, an appreciable reduction in the number of pastorates is proposed, thus making effective spiritual guidance still harder to perform.

The Archbishop also expressed his fear that the modern State with all its resources and its bureaucracy would smother the freedom without which a church cannot live and perform its tasks. But at the same time he indicated a few bright points, among others being the fact that active opposition to Christianity today was not so strong as it was some decades ago. Although the Archbishop was convinced that the complete separation of Church and State would not by any means imply the death of the Church, he nevertheless expressed the hope that it might be possible to avoid the painful loss of strength that must be caused by such a breach.

NEWS AND NOTES

(From page 2)

Belohlavy, son of Mr. and Mrs. Victor Belohlavy also of Creighton, and Miss Debra Louise Frank, daughter of Mr. and Mrs. Henry Frank, of Winnetoon, Nebraska.

Those baptized as adults were Mr. and Mrs. Victor Belohlavy, and Mr. Raymond (Pete) Haskins, all of Creighton.

The adults who were taken into membership by the rite of confirmation were Mr. and Mrs. Franz Kyriess of Creighton, Mr. Charles Brandt of Creighton, Mr. Elmer Sedivy of Creighton, and Mr. Henry Frank of Winnetoon.

The following were transferred from

other Lutheran Churches: Mr. and Mrs. Melvin Johnson and their children, Marlene, Dean, Roberta, Linda, and Barbara who came to Bethany Lutheran Church of Plainview which is also served by Pastor Virgil Anderson; Mrs. Henry Frank, Carol and Sandra, who came to Bethesda from St. Mark's Lutheran Church at Bloomfield, Nebraska.

Immediately following the transfer service the recently formed Junior Choir with Mrs. Clarence Nelsen and Mrs. Arlie Sorensen as the leaders sang a fitting anthem entitled, "I Believe."

Other relatively recent additions to our church's life and activities was

the formation of a young family group called "The Welcome Circle" which meets on the third Friday evening of each month.

The Welcome Circle, together with the Ladies Aid, purchased six medium sized Monroe banquet tables and a number of sturdy folding chairs to go with them. This new addition, as often happens, called for a redecoration of the basement, so we all set to work reconditioning the basement by removing the old permanent table, repainting, and giving it a general and thorough cleaning up.

Last Sunday, May 8th, the Ladies Aid put all of these new things

(Continued on page 12)

A JAPANESE SUICIDE SQUAD MEMBER

(Continued from page 1)

walk so far? Oh, yes, easily. And that man walked at a good fast trot about a mile and a half. After our little prayer meeting, he took me to the station, another little mile and then he had half a mile to his home. It was almost impossible to believe that it was the same man who 4 months earlier barely hung by his hands.

He wanted to enter the Seminary last spring, but his physician advised against it; he ought to wait another year. Then some one suggested to invite him to come here and take it easy for a year. He came, but he did not take it easy. He studied earnestly and he has, as one older than the average student here, been the representative for his class, and I believe he has been a blessing to the class.

Now he was to realize his hope and get into the Seminary again. But he had to have a good X-ray examination to prove perfect health. I was a little shaky when he went. He was not. And he proved correct. The X-ray photo showed him as perfectly cured. The friends who entered Seminary with him in 1950 graduated this spring. But he had the joy to get a letter from the principal that in view of what he had been thru, and what he had learned he would be accepted in the first year of the main course, so that he would be able to finish in 3 years.

Saiki was happy. But he does not think it anything extraordinary. He believes.

Luther is reported to have said once that he had progressed so far that he had almost learned to believe the first article. I am strongly tempted to say the same when I see Saiki. To me he has been a strong proof of what we so glibly say when we repeat the first article. Saiki has lived it. We hope that this time he may be permitted to realize his great desire and that he may go out in 3 years as a living witness to the saving power of God, and help others to the same strong and happy faith that has upheld him during 4 years of a hard fight. A family in Southern California has supported him while he has been here, and I want to express my heartfelt thanks to them.

A POSTSCRIPT

It just so happened that an hour before the opening of the Seminary in 1950 I was asked if I would come and preach the opening sermon that should have been preached by Dr. Swansson of Augustana who was here at the time. I have followed the principle never to say no when asked to preach and I went there and preached a sermon on the call of Jeremiah. (I had been in the country barely a month then and was just visiting old friends and my grandson in Tokyo at the time.)

Now I was asked to preach the

last sermon to this class on the 15th of March, the largest class ever graduated from our Seminary, men and a woman who will go and teach in the large girls' school at Kumamoto.

While I was away a very large number of parcels with new calendars (one church sent 100) that will go around and be a testimony in all kinds of places, homes, hospital schools, offices, etc, or cards and some most excellent pictures that will make S.S. teachers happy.

First of all I should like to say Thank you very much! Then: do not send by parcel post; until the receiver raises it was practically the same now a parcel can be sent as "Printed Matter" for about one fourth of what a parcel costs. Then it is much easier for us out here. Parcels must go through the custom house, and while printed matter of any kind is free there is a handling charge on any little parcel.

Secondly, please send nothing soiled or torn, wrinkled or cracked. We cannot cheapen the Gospel of Christ by using such things. And then we do not want the Japanese to be strengthened in their belief that they are about the only clean nation, we do not want them to think that American Christians delight in dirty, torn pictures, rather that they are just about as neat as the Japanese themselves.

Best regards and thanks to all!

Your old friend,
J.M.T. Winther

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

COLOMBIA 1955 CONFERENCE

By Harold Olson

of us who had the privilege of attending our Colombian Mission's Annual Conference were of the same opinion—we had a most blessed conference!

we were convicted by the messages; comforted by the Word of God promised in the Word and received in sacrament and prayer; challenged by the opened Scriptures with great zeal for Christ in Colombia, aroused to a more intense love for co-workers and Colombian brethren, and to a more personal compassion for the lost.

Horizons Extended

Our missionary horizon was extended beyond the borders of Colombia as Pastor Knevelsrud, former Norwegian Seamen's pastor and chaplain to Norway's arm forces, told us of the history, the methods and the illness of the mission. Our hearts were touched as his glistering eye he told of his pastoral experiences through and ready seamen; we sensed a bit of burden for those who spend so much of their life on the open sea and we felt we could pray with more fervency—heard the sailors tossing on the deep, blue sea."

It was a hopeful conference as reports were given of the work done in Bogota, Tunja, Medellin, the Bible Institute, of plans to expand the work in Parpa, to reopen work in Carrizal, and as we sat down to plan, the things experienced in the Word seemed to generate greater hope. So there came a certain eagerness to look for the ordination in June of our first two Colombian pastors; for the opening of the work in Sogamoso; for the establishment of a boarding school for children without other means of education; for the opening of schools in areas where we have believers whose children suffer in other schools because of being evangelists.

Fellowship and Communism

The week was crowned with His benediction as Sunday came and went. In the morning service we were challenged to make our days as those of Jesus, useful and blessed, by beginning and closing them as He did with prayer. At this service a card, edged in the customary black, was read by Lic. Pastor Pausanias Wilton. It expressed an appreciation of the family for the comfort given in the loss of the grandmother. But the verse quoted, Philippians 1:12, "And I would have you know, brethren, that the things that have happened to me have resulted in the furtherance of the Gospel," took on new meaning as we recalled how the grandmother had come to faith in Christ on her deathbed and had given her consent, formerly withheld, to her granddaughter's attending our Bible Institute.

The Colombian missionary, now at home, had thought—provided for a Sunday dinner, eaten out, that

proved to be a blessed feast for the whole missionary family. A quiet communion service, with our co-workers in the Lutheran World Federation, and with a balmy afternoon sun smiling in the chancel, added that peaceful calm so much desired in the strain and stress of service. A full attendance at the Luther League with a lively discussion added encouragement to the day. And last of all, a spirit-filled sermon by our Licensed Pastor Wilches on Samson in the dungeon caused us to say "Amen—Thank God from whom all blessings flow."

And our thanks to God mingle with thanks to you at home whose prayers, support and encouragement make us even in difficult situations, "Thank God and take courage." And with that we pray and trust that the plans of this Conference shall be worked out to the glory of God and the advancement of Christ's cause in Colombia.

WE TEACH EACH OTHER

By Mrs. Conrad Aamodt, Japan

When we began Fujin Kai (ladies meeting) in our home a year ago, we announced it as a combination Bible Class and Cooking Class, since some of the ladies had asked if I would teach them American cooking.

I Was the Teacher

At first, I was the teacher. I taught them hymns which are so familiar to us but which they had never heard. I taught them lessons from the Bible, telling of the Savior, who loved them and gave himself for them. I taught them to make simple, inexpensive dishes that they could use as a substitute for rice, since there was a shortage of rice this year.

At first, they were very reserved. I knew very little Japanese and they knew little or no English, so few words were spoken other than those in the lessons, which had been carefully and prayerfully prepared beforehand.

After a few meetings they began to feel obligated and said they couldn't continue to come any more unless they paid for the lunch (a cup of tea and a sample of the food we prepared each time). To offset that, I suggested that at the next meeting we could reverse the order—they could be the teachers and teach how to make some Japanese food. This met with a great deal of enthusiasm.

They Taught Me

Our next meeting was much like a ladies aid back home. About 9 o'clock ladies arrived carrying food, tables, cushions, and everything that was necessary to make the party complete. By noon a delicious meal had been prepared and we all sat down on the floor and enjoyed it in typical Japanese fashion.

(Continued on page 11)

Where Each One Is Urged To Reach One

By John E. Meyer

St. John Lutheran Church, San Antonio, Texas (Pastors V. A. Mohr and John E. Meyer) had the highest gross gain in confirmed membership of any ALC congregation in 1954. Pastor Henry E. Hoesman, ALC director of evangelism, asked Pastor Meyer to "tell how they did it" in order that he might pass the information on to the entire Church. This article and the pictures tell the story. The ALC, the American Lutheran Church, is one of the churches with which we are planning to merge. We have received permission to reprint the article from the Lutheran Standard.

The Evangelism program at St. John Lutheran Church, San Antonio, continues much as it has during the past few years. We still use the zone plan with a captain and several workers serving each zone. We give them a month in which to make the visit. When the prospect looks good, I follow up their call with a visit of my own. We hold our meetings each month for our Central Evangelism Committee (made up of elders, zone captains, and organization key people) and for our workers. The central committee plans, promotes, and approves all evangelism efforts.

Our adult confirmation lectures continue to be conducted on Sunday morning during the Sunday school hour and are in session the year around, with new members being enrolled on any and all Sundays. We have 14 lectures in all. When new members are received they are invited to attend a "Get-Acquainted" dinner at which we explain our program and help them become better acquainted with one another and with other members of the congregation.

Putting Their Talents to Work

We have added a new feature to this program. Each of the new members at the dinner receives a card on which he can indicate any positions, offices, etc., he held in former



Pastor Mohr pins the gold "St. Andrew's" cross on a member of the congregation who has "reached one." This took place at the evangelism service held in February



Pastor Meyer conducts a monthly "workers' meeting." There are about 50 evangelism workers in St. John Lutheran Church, which led in membership gains last year

congregations, his occupation and hobbies, and how he would most like to serve here at St. John's. We list the various opportunities such as evangelism worker, choir member, Sunday school teacher or worker, board member, women's group, Brotherhood, young people's group, etc., and they need simply check their preference. We then attempt to give them the type of work in which they have indicated an interest. Each new member has a spon-

sor who attends the dinner with him and attempts to get him interested in one of our organizations.

Cards are made on all new members and these are given to the membership committees of the various organizations. They are then visited by representatives of the various organizations and invited and urged to participate in their program. In the very near future we are going to establish a "Personnel Committee" which will have the responsi-

ty of supervising this integration program. Their purpose will be to have every new member active in one or another. We hope to have the entire membership fill out one of the cards stating occupation, hobby, preference of church work, etc., and a file which will be kept by the Personnel Committee. When a special job arises, the committee will be able to supply names of those who have indicated willingness to do that type of work.

To Use "Undershepherd Plan"

We are also ready to put into operation an "Undershepherd Plan," which the membership will be divided into some 35 groups of 40 or 50 members each. The members in each group will get together at least once each year and become better acquainted with one another. The members in each group will take a personal interest in one another. They will visit the sick members of their group, send birthday cards to one another, etc. When we need an every-member visitation we shall implement it through 35 groups. A "major" will oversee the "Undershepherd Plan" in each of the four quarters of the city. Each quarter will have approximately nine groups. Each group will have a "captain" who will be responsible to the major, and the majors will in turn be responsible to the pastors. We feel this will help new members become integrated by becoming acquainted with other members living in their neighborhood.

Toward Reclaiming the Inactive

We have changed our methods somewhat in regard to our inactive members. In the past we have given the names of inactive members to our regular evangelism workers, and they proceeded according to our regular program. This year we are making a "joint effort" to visit the 45 who did not commune last year in a program which we are calling "That They May Have Life." It will be a one-night affair, and we



Mr. Andrew Tezel, a member of St. John's "Greeting Committee," watches as two visitors at the morning worship service sign a "welcome card." These cards are the chief source of names of evangelism prospects for the church

hope all of our 1954 inactives will be visited on the same evening.

Three weeks ago we sent a letter to the inactives informing them that they would be visited on a given night. If they could not be home on that night they were asked to call us and inform us of the fact. We have given this wide publicity in our church paper so that the members of our congregation would become conscious of the fact that: 1) These inactive members should be a burden on their heart, and 2) to let them know that we are truly concerned about those who became inactive. We have encouraged all of our members to pray for the success of this program.

We are now conducting semianual "Lay Evangelism Training Schools" to which all evangelism workers in particular and all members in general are invited. We are basing our training pretty much on the material used in the Lay Evangelism Training Schools of the Preaching-Teaching-Reaching Missions. We are conducting a school next Sunday just prior to our program of visitation of the inactives since many of those who will make visits are not regular evangelism workers and will need special training for this work.

Stress "Each One Reach One"

Since last July we have been conducting an "Each One Reach One" program in our congregation. Here we urge and encourage all our members to "reach one" for Christ and the church. We interpret "reaching one" as simply inviting someone who does not have a church home to worship at St. John's or attend Sunday school here and do not require that the person invited actually attend. We want to make our members conscious of their responsibility to talk about Christ and the church to their friends, neighbors, business associates, etc. When they have "reached one" they supply us with the name and the address and we make follow-up visits. Those who do "reach one" have their name placed on the "Honor Roll" in the narthex of the church and receive a small gold "St. Andrew's" cross at one of our evangelism services.

We are continuing to conduct three special evangelism services each year. This year we are conducting them at various times of the year rather than on three consecutive Sundays. In February, at our first such service of this year, we scheduled a "Time for Commitment." Following the sermon, while I was still in the pulpit, the congregation was asked to join in singing "Beautiful Savior," and as it sang, the lights were dimmed. With the lights out, we had silent prayer and a pastoral prayer. The lights were then turned on, and the members of the congregation were asked to check and sign a commitment card which they had received upon entering the service. We gave the worshipers an opportunity to commit themselves to be evangelism workers, members of the choir, or Sunday school teachers or workers.

It worked out very well, we thought, since twelve indicated a willingness to be evangelism workers, six to join the choir, and ten to be Sunday school teachers or workers. We plan to follow a similar plan in future evangelism services.

THE LUTHER LEAGUE

Homer Larsen, Editor

MY IMPRESSIONS OF THE LUTHER LEAGUE CONVENTION

Have you ever realized how many things one word can mean and have you ever considered the things that a short phrase like "MORE THAN CONQUERORS" can inspire? This is the second time I have attended a Synodical Luther League Convention. Both times I have gone have stood out as highlights in my spiritual life.

As the Minnesota District bus traveled to Dana there was a spark already started that was to grow through the days of the convention. The fellowship and joy of being with Christian young people had already begun.

We from Minnesota were all sorry to have missed the first message but from the moment we reached the campus we felt the power of this great experience.

The Holy Communion service the next morning was a highlight of the convention. Having slept in the dorms one night already and shared breakfast together we didn't feel as if there was a stranger in the church for we were all brothers and sisters in Christ.

With each message the fire grew a little brighter. It was a great blessing to study the Bible and talk with the Leaguers from all over the United States. Sure we kidded each other about whose town, state, or district was the best but we also pooled the work of our leagues in order that the Lord's work might prosper.

The word that I referred to as having so many meanings in particular was "beauty." The greatest beauty and the only one from which all beauty comes is God. At Dana I experienced several types of beauty.

1. The beauty of words put together in a way to inspire and to glorify God.

2. The beauty of Christian faces glowing with pride, inspiration, fear and joy.

3. The beauty of the Dana campus.

Many times I went out and sat on the hill by Old Main. From there you can look out over the countryside. The fresh smell of lilacs came on the air and the beauty of the scenery fills you with awe and the presence of God.

On behalf of all those who attended the convention I would like to thank the Dana faculty and students and all the others who made it possible for us to attend the convention at Dana.

The business sessions were another highlight. Too often we leaguers don't realize what our league is doing on the synodical or even the district level. The leaguers who attend the business meetings have a better understanding of our work, I am sure. We were the ones who made the plans and now it is up to us to push them on to successful action.

So as not to give those who didn't attend the idea that all we did was sit, I would like to mention something about the lighter part of our convention. This part is also very important in the Christian life. Between meetings we had a chance to take a breather and talk to our friends and exchange ideas with them. The meals we had were luscious. Two outstanding ones were those at the picnic Saturday noon and the banquet Saturday night. Friday afternoon we had a fine movie which was made by leaguers. It is called "I Believe." Saturday afternoon was devoted to what was listed as Sports Afield. It thrilled me to see kids from Maine and Minnesota, Iowa and Montana, and other places enjoying different types of recreation together.

Saturday night we, together with Dana students and people from the surrounding district, were privileged to hear the Dana Male Glee Club sing. Their concert repertoire

ranged from hits like "Sound Off" to great anthems like "The Holy City."

Sunday noon when we left for home most of us were sad to be leaving the glorious spirit and wonderful experiences of the convention. We knew, however, that it would be good to get home and share with others the fire of this convention for we can be "More Than Conquerors in Christ."

—Lucille Esberg

* * *

THE GOD HOME COUNTRY AWARD

WHAT IS THE AWARD?

The God Home Country Award is given to Luther Leaguers for service to their 4-H Clubs, community and church. It is given to 4-H members who are active in their church work and qualify under a system of standards which betoken a vital interest in Christian living not only in worship but also in work. Leaguers, the Award is given by YOUR CHURCH as a recognition of efficient workmanship in your daily task and devoted service to your Lord. Your church wants more Leaguers to apply and qualify for this Award. In doing this you do your church a service by letting yourself be counted as one who lets his Christianity affect his daily job.

HOW TO GET THE AWARD

Get information leaflet and registration blank from your pastor, from the U.E.L.C. Youth Office or from Pastor A. P. Staby, R. 1, Fremont, Neb. When the registration blank is properly filled out, mail to Lutheran Committee on God Home Country Award. The address is given on the registration blank. You will also be supplied with a sheet outlining standards to be met in order to qualify for the Award. When the standards have been met (which include evidences of real participation on the

and work of your church, a 300 word theme on a suggested subject and a modified report covering 4-H Club activity over a period of three years) your pastor send in the reports and the award will be sent to him.

WHAT IS THE AWARD PRESENTED?

Usually the Award is presented to your congregation in conjunction with your 4-H Club leader or county extension agent at a church service. This may be done on Rural Sunday or any other suitable day. A special order of presentation is available if desired. The God and Country Award is token of appreciation of your service to your church and of your witness in word and deed to your faith.

* * *

CALIFORNIA BIBLE CAMP

Plans are well under way for the Northern California Bible Camp, to be held again this year at Camp Grey, near Crestline, Calif. The camp is sponsored by the Augustana, American, Evangelical and United Evangelical Lutheran churches in the area. Pastor William Peterson of our synod's church in Walk, Cal., serves as the Board's chairman.

The camping program this year will consist of three weeks, with the dates as follows:

Junior Youth Week, July 24-31

Senior Youth Week, July 31-Aug. 7

Family Week, August 7-13

The Bible teacher for all three weeks has already been secured. He is another pastor of our synod, namely the Rev. Edward Hansen of the Lutheran Bible Institute, New York Extension. The other teacher is yet to be announced.

The camp theme, chosen to coincide with this year's evangelism conferences will be "Witness for Christ."

Donald G. Schneuker,
Sec. of the Board.

* * *

SERVICE PROJECTS AT COUNCIL BLUFFS

The Luther League of Our Savior's Lutheran Church in Council Bluffs, Iowa, uses one Sunday evening every month for our Service Project. Shortly before Christmas, we went to various homes where someone was sick or shut-in. We sang a carol outside the home, and then we were invited inside, where more songs were sung and the Christmas story was read by one of the Leaguers, and then Pastor

Carlsen offered a prayer. Everywhere we went we were warmly welcomed and thanked.

We also have done other things for our Service Project. Several times we have gone to Rest Homes here in Council Bluffs to sing for them. Each time we had a scripture reading also, and once it was in the form of choral reading. It really makes a person feel good to be able to do a little bit for some of these people who do appreciate it so much.

For next month we have something a little different planned. We are going to have a League Visitation evening, when we will go in groups of two or three to the homes of League members who haven't been coming to our meetings. We will ask them to begin coming, and if there is some reason they don't like our League meetings, and if there is, we will try to correct it.

We hope that by our Service Projects we might be able to be of more service to our church, to our fellow men, and most of all, to our God.

Written by:
Carol Petersen
Corresponding Secretary
Our Savior's Luther League
Council Bluffs, Iowa

WE TEACH EACH OTHER

(Continued from page 7)

That day was a turning point in our Fujin Kai. Now they feel at home with us. Now they feel we are a part of their group. Now we can go to their homes and are invited in. When something special is going on, that they think we will enjoy, they invite us to go with them. One day they took us to a Silk Fair, where dealers were displaying beautiful kimonos and selling their materials. Adeline Arneson and I were the only foreigners there. We were easily spotted. The man in charge soon invited us back stage so we could get a better look at the kimonos, which were being modeled. He very likely thought we were army personnel and potential buyers. I was rather surprised when we brought all our Japanese friends with us. Of course, the ladies were happy to get such a close look. We soon informed him that we were only looking, especially when we got close enough to see that one kimono was marked 100,000 yen (almost \$1,000).

We Teach Each Other

Another time they arranged an outing when we went mountain climbing and flower viewing, when the cherry blossoms were supposed to be at their peak of beauty.

This fall one of the neighbor ladies asked if she could teach Ikebana (flower arrangement) so we have discontinued the cooking lessons and are studying flower arrangement instead.

Through all of these contacts they are teaching us—teaching us Japanese culture, teaching us to understand the Japanese mind and teaching us about their way of life.

The first turning point in our Fujin Kai was when they accepted us in their midst. However, we are praying for a greater turning point—the time when the seed that is sown will bear fruit in their hearts—the time when each lady will turn to Christ and accept Him as her personal Savior.

SETTING THE WORLD ON FIRE

(Continued from page 4)

sive possibilities. They are not discouraged by their failures. They know that someday, someone will find the answer to the needs they feel and what they do will add some trifle of knowledge upon which others may build. So they press their quest, knowing that "in the fulness of time" the quest will end in discovery.

The need we feel when lostness crowds our days demands a search for God, a search that ends in discovery. "Ye shall seek me ye shall find me, if ye seek me with all your heart." Day after day and year after year in patient search we approach the answer to our need.

There is no fire in human life, no great enthusiasm until the quest is answered in a great discovery.

It is the men and women whose need has led to never ceasing quest and whose quest has brought discovery and assurance whose religion is an "acute fever." Their faith is a contagious thing. Their enthusiasm reaches out to touch the world with something strong and fine. Their inner fire warms those around them.

You cannot ignore a man who is enthusiastic about what he believes. Did you ever notice how a campfire keeps reaching out around the edges, consuming bits of

stray wood, igniting fragments of grass or weeds claiming for itself anything within its reach? Some people are like that. Their faith sings anybody who gets close enough to be reached by it.

Sometimes I have the feeling when I look at the Church of Christ today that Walter Pater's description of a man he knew fits us. Pater said that every time he saw his friend he was reminded of a "steam engine stuck in the mud." It is a perfect picture. Here we are custodians of the fire of God, trustees of power to shake the world with our enthusiasm. But we are stuck in the mud of our own lethargy. Damon Runyon noted that people are not much interested in the Church because nothing very important seems to be going on inside the Church. Nothing very important! The most important thing on earth is going on here; or should be: the kindling of fire to fight fire, love to conquer hate, life to deal with death, hope to conquer despair.

These once illiterate teachers who share their knowledge at least suggest the latent power of the Christian Church. If ever we catch fire we can win the world. If ever we become enthusiastic, we can change the world with the dynamic and the power of God revealed in our own lives. "I am come to send fire on the earth."

NEWS AND NOTES

(Continued from page 6)

very good use by sponsoring a reception banquet for all of the new members who were received into the church the Sunday before. Following the banquet Pastor Anderson, conducted a brief informal meeting in the church proper, centering it about the theme, "My Church" in which he explained in an interesting way just what it meant to belong to the Bethesda Lutheran Church. We come to see that it was much more than just Winnetoon and its vicinity involved. The synod, its districts, charities educational institutions, missions both home and foreign, were explained. Immediately preceding Pastor Anderson's message, Mrs. Clarence Nelsen played two organ solos, "My Church" and "The Church's One Foundation."

Mr. Harry L. Anderson, son-in-law of Pastor and Mrs. Otto Nielsen, Cushing, Wis. will be ordained to the ministry in the E.L.C. May 29.

Mr. M. A. Sweet, Oaks, Okla. passed away May 9, at Portland, Maine.

Funeral services were May 13. More information will appear later.

WMS—WEST CANADA DISTRICT

On the afternoon of April 28th, a WMS Spring Rally was held in Red Deer, Alberta. The churches participating were from Olds, Dickerson, and Red Deer. In spite of inclement weather there was a good attendance

and we all returned home with a resolution to do more for others in our local WMS groups.

The program opened with words of welcome by Pastor Gerhard Nygaard of the local congregation. This was followed by a vocal solo by Mrs. Nygaard. Pastor Ole Larsen from Dickson led us in the reading of Scripture and prayer. We were then favored with a vocal duet by Mrs. Langvand and Mrs. Gueldenhaar of Olds. Mrs. Archie Morck of Olds read an inspiring tract entitled, "A Mother's Pledge." A duet from Mrs. Esther Mogenson and Mrs. Edna Larsen from Dickson followed.

Pastor Morck from Olds gave us the message which challenged us all. We all know how we have fallen short of our duty toward those in need. Following Pastor Morck's talk we again were favored with a vocal duet, this time from the Red Deer congregation, consisting of Mrs. Norman Ellestad and Mrs. E. M. Castella.

A substantial offering was received to be added to the district WMS treasury.

Following the program, Mrs. E. M. Castella, District President, led in a brief business session. She outlined various projects our local groups could undertake.

Valley Lutheran, N. Hollywood, Cal. Pastor Adolph Kloth. The eighth anniversary of the congregation here occurred on April 27th.

Since the dedication of our beautiful new church building on Feb. 20, 1955,

a pastor's inquiry class of 10 adults has joined our fellowship and work. Another class will soon be receiving and thus two classes of 21 and 10 members respectively, are currently in progress. Our present statistics read: 647 souls of which 346 are confirmed members and 334 communing members.

In a fine sermon on May 1, 1955 Pastor Kloth told us he had been frequently questioned, especially when visiting in the east and midwest, about the seemingly phenomenal growth in church membership and building programs of Home Missions throughout the West and in our own congregation. He explained that "mechanical and social conditions"—one of which is the "overnight" appearance of literally thousands of new homes—are partly responsible. And we must all admit that one of our greatest projects for 1955 may well be to strive to match in some measure our physical enlargement with spiritual growth.

Lenten vesper services were held and during one of these lovely programs made for the sanctuary by our Altar Guild were dedicated. At the communion service on Holy Thursday our Senior Choir presented Stainer's "Crucifixion".

The Senior Choir has recently been bolstered by the addition of two fine male voices—James Ulrikson, tenor and Daniel Capaccio, bass. They now number 22.

On Easter Sunday, bookmarks were given at the 9:30 Family Service and

(Continued on page 13)

WS AND NOTES

(Continued from page 12)

tical services were held at 8 A.M. 11 A.M. Our church looked especially festive.

Seasonal potted flowers are regularly changed by our beloved Mr. Kay Jensen, including flowering peach on Palm Sunday, yellow tulips. Our Jr. Choir, under Mrs. Florence J. Feldt, now numbers 35, and regularly presents an anthem at the service. They recently sang on the balcony at the 11 A.M. service.

The work of our intermediate choir is really remarkable, partly due to original music composed and arranged by them by their director, Mr. Robert Bent. There are now 24 members, and we look forward to more excellent presentations such as the Christmas cantata (by Mr. Bent) which they sang as the upper Sunday school program.

Our orchestra, which the tireless and Mrs. Glen Houle direct and accompany, has progressed so as to have made three appearances. There are 15 members, who will, with the intermediate choir, appear on the program May 7, at the Lutheran Bible Institute, Long Beach, Calif. They will accompany our Luther Leaguers, and driven in our scout bus. (This bus is owned, maintained, and often lent to our hard-working Scout Troop 63.)

At our last Women's Guild meeting film, "Song of Sumatra" was shown, presenting in part the cause of B.M.A. The Guild's most recent social event was the fourth annual Mother Daughter banquet.

30 were served at beautiful "May-Day" decorated tables in the parish hall. Mrs. Erling Wold, wife of the pastor at Emmanuel Lutheran Church, Hollywood, presented a fine message and was at the same time entertaining with her talk "Let's Make a Mother-Daughter Dress." Music by pianist Mrs. Betsy Goodspeed (TV star and honorary mayor of our neighborhood, Sun Valley, Calif.) was enjoyed. Corsages were presented to the oldest and youngest ladies present—Mrs. Fred Jorgensen, 87 yrs. and 11 months, and little Miss Colene Jorgensen, just two.

The farthest away guest was Mrs.

(Continued on page 15)

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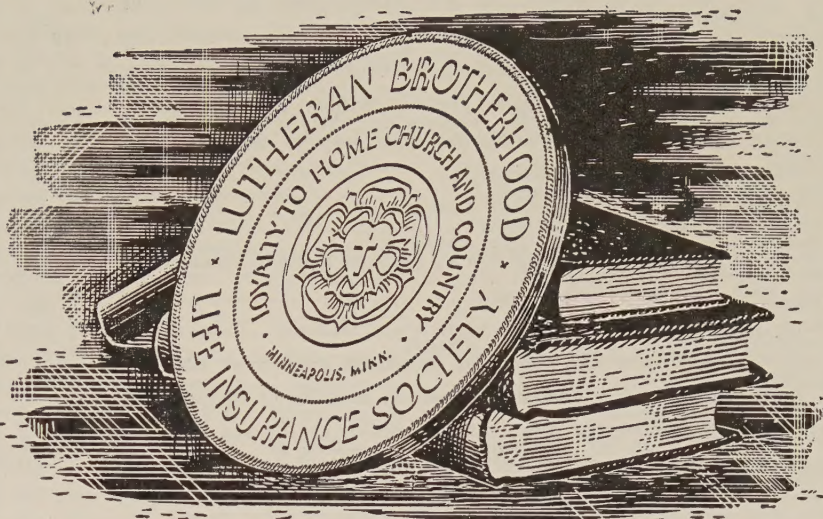
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Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	P F
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[illegible]

\$60.00, for Santal Mission \$28.31	88.31			28.31	60.00				
an, Ia., Immanuel Luth. Church	34.14		34.14						
an, Ia., Friends in memory of Allen Erickson	8.00		8.00						
r, Nebr., First Luth. Church	28.73							28.73	
TOTAL	73098.64	16074.75	15946.64	14176.23	17224.34	1331.79	253.26	10708.63	383.00

ceived with thanks.

Blair, Nebr., May 11, 1955.

H. J. Hansen, Treas.

Students Run Own Services Before School

Dearborn, Mich.—Students at Dearborn high school get up early every Wednesday morning to attend religious services before class time.

Nearly 200 students are present each week for the services, held in the first Presbyterian church across from the school. The nondenominational services are led entirely by pupils.

When the program was started more than a year ago, skeptics said the students' youthful enthusiasm would disappear quickly. But attendance has grown steadily.

The plan for an all-student service is fostered by the Hi-Y Clubs of the Dearborn YMCA and YWCA, which last scheduled the meetings. Attendance at the first session was 75.

The services start at 8 a.m. The group is counseled by Herbert N. Clark, youth program director of the local YMCA, but advice is all he gives. The students run the entire project.

Mike Gowing, 17-year-old organist, is the only pupil holding down a regular position. The job of reading various prayers and "preaching" is rotated among the participants.

Sometimes a student gets stage fright, but only occasionally has one asked to be replaced as preacher for the day.

"Their knees shake sometimes," Mike said. "But they feel good about their accomplishment afterward. Every one of us, either attending or taking part in the program, feels the same way. It makes life a lot better and we feel closer."

Great Leader Has Passed Away

One of the oldest pastors in Iceland, the 80-year-old Sira Jonmundur Halldorsson of Stad in Grunnnavik has died. With his passing the Icelandic church has lost one of its great leaders. He was the pastor of a parish with miles of trackless wilderness stretching along 42 km of a wild and rocky coast. As more and more of his parishoners moved to a nearby town and left their farms untenanted, the population decreased so that today there are no more than 60 or 70 people. He continued his labours till he was 80, travelling on horseback, on foot, by jeep and motorboat, and at the same time he managed a large farm. A month after handing in his resignation he died.

EDITORIALS AND COMMENTS

(Continued from page 3)

free, and it is true that it is possible to use both the Bible and the confessional writings from a legalistic point of view. This must be avoided. Right in the situation in which we find ourselves we must always try to answer the question: What do we mean when we say we are Christians, and what do we mean when we say we are Lutheran Christians? We arrive at the answer when we study the Scriptures first and then the confessional writings?

If we do not try to find some answer to this question, we get into the same position as the churches who maintain that they have no other confession than the Bible. Some of these churches have developed some rather strange things. The same danger may be at hand if we say we have no other confession than the Lutheran. Such a statement may be satisfactory for the individual, but the very moment there are two and more who say that they are Lutherans, it seems well to ask one another what this means. When

we have satisfied ourselves that we have the same view, we think that our future work together may be harmonious. That does not say that the mere subscription to the Lutheran confessional writings without any answer as to what we mean by this, may not work. However, some testimony to what we mean, seems more satisfactory to us. This does not choke the spirit of freedom, but it makes us constantly study anew as we live and work in the church, what we believe and what we teach and practice.

NEWS AND NOTES

(Continued from page 13)

Pollo, Sweden. Most grandchildren honors went to Mrs. Eiler Andersen, who has 28, and most great-grandchildren, Mrs. Peter Neilsen, with 15. Three were the most daughters present with their mother, Mrs. Edward Anderson Jr.

Our Guild includes 3 circles whose past services have been many. The Naomi Circle has a monthly program of visitation at Olive View Sanitarium where they arrange games with prizes for patients and maintain a shopping service for them.

Ruth Circle furnishes a nursery for children during our 11 A.M. service, gives "Ice-breaker" parties for each class of new members, and is now engaged in a project whereby members and friends may own a plate with a picture of our new church and simultaneously helps swell our Guild treasury.

Dorcas Circle has recently held church-cleaning parties, Sunday school home visitations, and will be replacing worn choir robes.

Future plans now include: Daily Vacation Bible School—we may need more than last year's staff of 33!

—and in addition to our prayers, presence and hospitality for the U.E.L.C. synodical convention at Lynwood, Calif., June 21-26—an exhibit there featuring the Sudan Mission, for the Pacific District W.M.S.

ANNOUNCEMENTS

The North Dakota-Montana District Convention will be held June 9th to 12th in the Trinity Lutheran Church, Kenmare, North Dakota, the Rev. Silas Larsen, Pastor. "Forward with Christ" is the Convention theme. All the congregations are urged to send full delegations, one delegate for each twenty-five confirmed members and fraction thereof. The District Treasurer's books will close June 3rd.

Edwin W. Petrusson
District President
N. Dak.-Mont. Dist.

Trinity Lutheran Congregation, Rt.1, Kenmare, extends a cordial invitation to the delegates and members of the congregations of the North Dakota-

Montana District to be its guests during the District Convention, June 9th-12th. Lodging and breakfast will be provided the delegates and guests in the homes. Please send your reservations for lodging to the convention secretary, Mrs. Alfred Nelson, Rt. 1, Kenmare, N. D.

Sincerely yours for a blessed convention in Christ, and on behalf of the congregation.

J. B. Schou, President
Mrs. J. B. Schou, Secretary

Racine, Wis., Gethsemane Lutheran. Pastor Karl J. Wilhelmsen, who suffered a heart attack Feb. 12, is now so well that he can be at his desk two hours each day. He is improving from week to week. He is very cheerful, and he says that this is the best thing that ever happened to him. The congregation has decided to call an associate pastor. During the summer months Dr. Paul C. Nyholm of Blair, Nebr., will be serving in this capacity from June 5 till the middle of August. His address will be 2325 Webster St., Racine, Wis.



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Below, R shows reading level by grade; I shows interest range by grade.

1. The Voyages of Christopher Columbus by Armstrong Sperry R 6; I 5-9
2. The Landing of the Pilgrims by James Daugherty R 6; I 5-9
3. Pocahontas and Captain John Smith by Marie Lawson R 6; I 5-9
4. Paul Revere and the Minute Men by Dorothy Canfield Fisher R 6; I 5-9
5. Our Independence and the Constitution by Dorothy Canfield Fisher R 8; I 6-10
6. The California Gold Rush by May McNeer R 5; I 4-10
7. The Pony Express by Samuel Hopkins Adams R 5; I 5-10
8. Lee and Grant at Appomattox by MacKinlay Kantor R 8; I 6-10
9. The Building of the First Transcontinental Railroad by Adele Nathan R 5; I 4-9
10. The Wright Brothers by Quentin Reynolds R 5; I 4-8
12. The Vikings by Elizabeth Janeway R 7; I 6-10
13. The Santa Fe Trail by Samuel Hopkins Adams R 5; I 5-10
14. The Story of the U. S. Marines by George Hunt R 6; I 5-10
15. The Lewis and Clark Expedition by Richard L. Neuberger R 5; I 4-9
16. The Monitor and the Merrimack by Fletcher Pratt R 6; I 5-10
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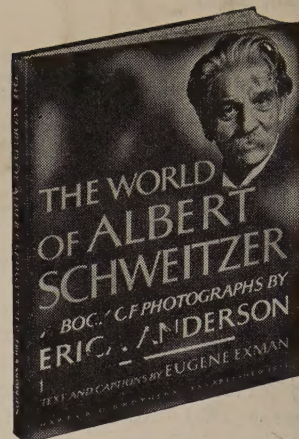
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